

A

## LETTER

FROM

WILLIAM FORBES Advocat,

TO A

Gentleman in the Country,

Concerning the

Parson of Banchory, and his late  
Pamphlet, entituled; *Some just Refle-  
ctions on a Pasquil against him, &c.*

---

*Ut nihil nugatius quam seria nugatorie tractare,  
ita nihil festivius quam ita tractare nugas, ut  
nihil minus quam nugatus videaris. Erasmi  
præfat. in Encomium Moria.*

---

EDINBURGH,

Printed by the Heirs and Successors of *Andrew  
Anderson*, Printer to the Queen's Most  
Excellent Majesty. And to be Sold at *John  
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Street, a little above the Cross, *Anno  
D O M. 1706.*

A

LETTER

FROM

WILLIAM FORBES ADAMS

TO



Gentlemen in New York

Editor of the New York  
Tribune, I have the honor  
to acknowledge the receipt  
of your letter of the 10th  
inst.

and in reply to inform  
you that the same has  
been forwarded to the  
proper authorities for  
their consideration.

Yours very truly

Wm. Forbes Adams  
Printed by the New York  
Tribune, at the New York  
Tribune Office, No. 10  
Nassau Street, New  
York.

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A  
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FROM  
WILLIAM FORBES Advocate,  
TO A  
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S I R,

**T**HE Tartness of my *Remarks* upon the *Charitable Observations* on my *Treatise of Church-Lands and Tithes*, and the Publishing of a Duply thereto under the Title of *Some just Reflections on a Pasquil against the Parson of Bancbory*, having awaken'd your curiosity to know my Thoughts of that late Pamphlet; and what for an Antagonist I have of that Northern Presbyter, who venteth *Nugas tanto conatu*, and so prodigally: I shall in some measure satisfy your desire.

The All-Reforming Parson of *Banchory* having very early taken up a conceited and superlative Notion of his own Abilities, as if they intituled him to move in a higher Sphere than GOD and Nature design'd him for, was always earnest to appear and make some Figure in the World above his Level. But this Aspiring Son of the Church, who could not shine as a Light therein, was prompted by Ambition like a second *Herostatus*, to signalize himself as a Firebrand; by making it his Business to Dictate to the Bishops, and to sow Division among his Brethren of the Inferior Clergy. At length he thought Divinity too narrow an Element for his Extensive genius to Range in: And in order to Acquire the Character some Learned *universale a parte Rei*, fell a trying his criticizing Vein upon other Mens Labours in History and Law, &c. But alas! This mounting Spark that thought to have been a Star dropt suddenly down into dust. And as the Camel in the Fable was punished with the loss of his Ears, for unreasonably seeking to be Armed with Horns that Providence never intended him: So our lofty Pretender hath irrecoverably sunk his little Reputation, by taking unaccountable Measures to Advance it. In his *Charitable Observations* under the cover of a Moderat Son of the Church of *England*, he, like the Ass in the Lions Skin, discover'd himself by his Braying, viz. a peculiar scholastick stiffness, cant and pedantry: And my *Remarks* thereon so expos'd his Ignorance, Malice, Affectation and Vanity, as had he been as

**Wise**



Wife as he is Old, he would have stood corrected. But this losing Gamster will never give over Play; and being more upon the Hunt of empty Applause than Truth, chuses to continue in the most of his Errors, lest he should seem to have err'd: As one that runs may read in that Pamphlet just now sent Abroad by him under the Title of *Some just Reflections*, &c. which shall be here Examined without consulting any of those Books in the Pamphleters excellent Librery (a); and without omitting to notice any thing that is not either mean Triffling, or not to the Purpose, or sufficiently obviated in my former Reply.

These Reflections being Writ by way of Letter from the *Amanuensis* of the offended Parson; I observe that it were equally an Advantage to have one to think and dictate as to Write for him who hath a weak Head as well as a weak Side (b). The Mask of an *Amanuensis* is there put on, partly that he might with the more freedom talk (as he do's in the Appendix) magnificently of himself; partly with the politick View of turning over upon a sham underling any Ridicule or Disgrace the Pamphlet meets, and to inhance the Praise to himself. For,

*If Jameson (c) shall Praises have,*

*What then shall be that keeps the Knave (d)?*

(a) Pag. 8 *Juvenal, Persius, Horace, Martial, Lucretius, Celsus, Porphyry, Lucian, Boccace, Quiavedo, Guzman, Lazarillo, Rebelais, The English Rogue, Cleveland, Don Quixot, & Hudibras.* (b) The Parson of Banchory wants the Power of his Side. (c) The Parsons *Præcensor* & *Amanuensis*. (d) *Vid. Sidney's Arcadia, Lib. 1.*

This formal Parson having Conned a set of old Stories and Proverbial Sentences, that serve him on all Occasions to both the uses of Preaching, and Printing; as every Body knows who have lost any time in Reading of his Books, or in hearing him declaim from the Pulpit: The Pamphlet under my consideration is set off with Flowers of that kind, and store of Impertinent and sufficiently tedious Digressions (a); not to call the whole an idle Digression from the purpose. For the volatile Author starts frequently from his Subject, tho it were but to mett a Gazetteer (b), or a Quaker (c), or some Country Men Foording a River (d), &c. like a Spaniel that runs out of check after Daws and Crows without ever heeding his Game. And sometimes he rambles so far, as he can hardly find his way home again. This no doubt can afford but a sorry nauseous and grating Intertainment to Judicious Ears: Tho perhaps it is the best Reason for allowing him the Character Assumed by himself (e) of *Inopem Copia fecit*. He spends such a deal of verbose Prefacing in telling the Reasons why he was once resolv'd to be silent under the Provocations received from me, and those more prevalent Reasons urg'd by his Associates for moving him to set Pen to Paper; as he might have been a good way on his Journey when he is only crossing the Rubicon, as he phrases it (f). This shews the Calibre of the Man,

(a) Pag. 3, 4, 5, 8, 16, 17, 18, 21, 22, 23, 24, 35, 37, 38, 51, 52, 53, 56, 59, 63, 64. & seqq. (b) Pag. 3.  
(c) Pag. 8. (d) Pag. 16. (e) Pag. 12. (f) *Ibid.*

who in his Reflections offers at the biting of that which is too hard for his Teeth; and is now perhaps through Age turn'd like that bawling Toothless Animal a Frog, blunt tho mighty noisy, if ever he Writ any thing that had an Age.

This Reverend Appearer is Angry at my being rude to him, and taking him up so sharply. But if he will put on his considering Cap, he will find that he had no Reason to expect so much Mortification in a Young Man, as not to dare to pull an old Fop by the Beard, who first took up the Cudgels and unmannerly Insulted him, unless he pretend to the unexampled Priviledge of abusing others without being called to account. And if in the wiping off that Dirt injuriously thrown upon me, some of it hath justly lighted in his own Face, where it sticks; he may blame his own Imprudence, for offering officiously to Treat of Matters he understood not.

In several places (a) he alledges that I have miscited him: But I appeal to any impartial Reader, if he hath any other Reason for saying so, than because he finds himself Baffled, and has nothing to Reply, but what would be his'd at.

I notice the cursed Opprobrious Epithets given me by him no further, than that they suit not a boasted Zeal for the Primitive Pattern (b), kindled at GOD's Altar (c), and come very ill out of the Mouth of a Minister of

(a) Pag. 19. 27, 31, 34, 37, 42, 53. (b) p. 4. (c) p. 10.  
the

the Gospel, who professes to have been lately at the LORD's Table (a). And who vowed when he should have the luck to be a Bishop, to Repress all Drollery and Reflections in the Ministers under him (b). But 'tis no wonder to see that Man abuse me, who charges pious Nonsense as a fashionable Vice upon the Age (c): A phrase whereby the Latitudinarian Sparks ridicule all seriousness in Religion. As for his calumniating *In dei nomine* (d), I consider it as of a piece with their Practice of Piety, who Pray to GOD for Success in the Morning before they set forth to steal.

If I had not more compassion for the Parsons Weakness, and Ignorance, than satisfaction in exposing these his Properties to the World, I could tell how wretchedly he endeavours in vain to clear himself from the Guilt of loading the Heretors of the Nation with Simony (e), and speaking contemptibly of Acts and Members of Parliament (f). I could also shew how absurdly he would palliate his *Quondam*, with that Laick Patrons had not the Nomination of Incumbents (g). How sillily he goes about to justify his Etyymology of Mortification in opposition to mine (h); His sceptical Observation concerning the Pope *Innocent* who was Author of the Erection of the Cathedral of *Murray* (i); and his prophane comparison of GOD's choice of

(a) Pag 4. (b) *Vid. infra* the Parsons 20 Vow. (c) P. 7. (d) pag. 58. (e) pag. 19. (f) pag. 33. 34. (g) pag. 33. (h) p. 39. (i) pag. 40.



the stiff-necked *Jews* to be his People, with *Socrates's* pitching upon a shrew for his wife ( *a* ). I could also let see how pitifully he labours to cover his want of wit to discern what is positively asserted to be true, from a thing said only to have been pleaded in a Cause before the Session ( *b* ) &c. But I shall wave these things, partly from the foresaid consideration of Compassion for his Infirmary, and partly for the Readers ease.

The Parsons commending Retraction to me so zealously from the Examples of *S. Augustine*, *S. Hierom*, ( *c* ) and of Emperors too ( *d* ), proceeds from the like Motive the Fox that lost his Tail had, for advising the rest to cut off theirs. And I cannot blame him who frequently has occasion to call in his rash Words ( *e* ), and once judicially Recanted what he had written, to try, if he could bring that supple Quality into a Fashion, the better to palliate his own Disgrace. But that he may not have occasion to Torture himself any more as he hath done ( *f* ) with Conjectures about the Subject of this judicial Recantation ; I shall lay it more plainly in his Dish. The Parson finding that the Printing of his Book against the Bishops was not like to have that Operation he expected of Advancing his Post, but rather like to Ruine him. He began to Court and Supplicat, those he had offended, particularly the then Lord Bishop of *Edinburgb*,

( *a* ) P. 45. ( *b* ) p. 41. ( *c* ) P. 7. 30, 59, ( *d* ) *Ibid.* ( *e* ) P. 39, 48, 58, &c, ( *f* ) P. 60, 61.

by a Letter ( a ) wherein he acknowledged his Sorrow for some Expressions in his Book, especially that of Kissing Band Strings, &c. which he never positively asserted, and then found to be a malicious and groundless Tale, as for the Expression Ghostly Mountebank, he judg'd it an Epithet unjustly apply'd to his Lordship. He said he was not ignorant of the good Services his Lordship had done to this Church, and of his usefulness therein; and was hopeful with other Church-men to find ground to speak more to his Lordship's praise, than any misconstructed Expression in that Book hath been made use of to his disadvantage. But in regard it is alleg'd ( tho precariously ) that this Line was write at the desire of a Friend out of pure Charitable Compassion to refresh a Sorrowful Party ( b ); I shall no farther insist upon it; altho one would think it looks as like a Penitential, as a Consolatory Letter. The Parson being afterwards conven'd before a Committee of the Privy Council consisting of six Bishops; for having, in his Book called *The Reformed Bishop*, Loaded the Governours of the Church, not sparing the venerable Ashes of the Dead, with the grossest Crimes, Irregularities and Immoralities, either directly or by oblique Reflections, and the most palpable Insinuations to expose them to the Contempt and Hatred of the World. In order to ward off the Sentence that was coming against him, he gave in an Apology on the 16 January 1680, Attesting the Searcher of hearts

( a ) December 4. 1679; ( b ) P. 62.

that

that in that Phamphlet of his, he never intended to Reflect upon the Government, or Governours of this Church. But this being considered as *protestatio contraria facto*; in regard he Terms the Calumnies in his Book *Sad Truths* ( a ), and in his Letter to Mr. Irvine at London, he pitcht upon a little clear Type, because a Satyre should be of a small Bulk: He was notwithstanding his Apology Deposed upon the 21 day of January 1680, from his Office of the Ministry, and Benefice thereto belonging. 21 February 1680, by a Submission and Petition in presence of the two Arch-Bishops, the Bishops of Edinburgh, Dunkeld, Ross, Dumblain and Isles, or Elect of Caithness, He acknowledged his hearty Sorrow for, and craved Pardon of all he had Offended by publishing his Book, confessing that some Passages therein were writ upon undue Information, others rashly and inconsiderately, and some uncharitably, and wishing the same Unwritten, and Buried in Oblivion. And crav'd humble Pardon for any Expression in the said Book, whereby he had injur'd the Fame, and Memory of the then late Lord Primate, and acknowledg'd this Church sustained a great Loss by his Death. And as to any other Passage in the said Book, which have been thought to reflect any Dishonour upon the then Lord Bishop of Edinburgh, he craved his Lordship Pardon for them, professed his hearty Sorrow for having done any Injury, or given any occasion of Offence to him, and profess his earnest desire to be Reconciled to him. I hope this will not

( a ) The Reformed Bishop. 272. 288.

admit of any other Construction, but that of a Recantation in the strictest Sense : being incapable of that Charitable Gloss forc'd upon the consolatory Letter. You may See for your farther Diversion upon this Subject peruse that Poem Intituled *Ecclesiastes or the Preacher, or the Penitential Retractations of Mr James Gordon of Banchory.*

P. 3. The Parson in the Preliminary of his Reflections against me, hath a squint unmerciful sling at the poor Innocent Gazeteer, for a slip of Intelligence. Whereby, if the Gospel-speller design not to set up for a more Infalible News-monger, it seems like an ill Archer, he is more apt to hit an unconcern'd By-stander than the Mark.

P. 6. He would have us believe that any Observations made by him upon the Works of others proceeded from a Principle of Zeal for the Truth, without any design of vain Glory. And to palm this Fancy upon the World, tells a Tale of something he painfully writ upon a Voluminous Author, and communicated to him for Rectifying Mistakes at the next Impression. I am not solicitous to know who that Author was, since my Adversary, for Reasons known to himself, thought fit to conceal his Name. But if I had been so dealt with, he should have found a more Civil Return for his Charitable Observations, as mistaken and trifling as they are.

P. 7. He compares my Remarks to *Aristophanes's Pudding*, consisting of 70 simple Ingredients, whereof the best were Dirt and Dockens



Dockens. And yet if ever he make a better  
Pudding of that kind, I shall eat the Prick, as  
our Proverb phraseth it.

P. 8. He apprehends some Kail-wife in  
Edinburgh hath Nurs'd me, or that I learned  
my Billings-gate Dialect at London, if ever I  
was there. And concludes that none is so fit  
to Answer me as the Keeper of Bedlam. And  
yet, with his good leave, neither was my  
Nurse a Scold; nor was I School'd at Bil-  
lings-gate, altho a greater Man ( a ) than  
the Parson of *Banchorie*, is reported to have  
taken pleasure in the Hearing of that sort of  
Polemical Oratory. Nor yet did I ever use  
the Bantering Stile till provoked against my  
Inclination by him, whose deliberate Foolries  
could not be seriously taken to task, but be-  
lieved to be laught out of Countenance. He  
should have said that a Mad-man ( instead of  
the Superintendant of Fools ) was fittest to  
shape me an Answer, and so have justified the  
drawing of his own virulent pen against me.  
For I had indeed occasion once to see and  
converse with a Divine in Bedlam, large as  
grave and wise in appearance, as my starched  
Contradictor, whose whole Life hath been a  
*modesta insania*, or trifling with great indea-  
vour; altho I know no more of his Nursing  
than ( what his carriage discovers ) that he  
hath got a knock in the Cradle.

P. 12. He promises to make as great haste  
through my Remarks, as those who tread in

Quagmires, or Quick-Sands. But yet in his Passage he runs the sad Fate of another great Beast ( *a* ) that lately came to visit him, and had the misfortune to sink in the Mossy Ground near to his House. And tho he wades as stoutly as any blind Mare, he and his virtuoso-club too, will have enough a do to extricate and clean him.

*Ibid.* The Parson thinks himself under a necessity to discover against his will, some *Ar- cana Imperii*, that is, as we find afterwards explained, 1. The worldliness and uncharitable disposition of two Arch-Bishops, he in vain expostulated with upon the head, and foretold the sad Consequences to ; which induced him to make a solemn vow, That if ever the Almighty should call him to such an eminent imployment in the Church, he would retrace the Primitive Pattern, by Dedicating his Revenue to pious Uses, except so much as might be necessary for the Subsistence of his Family ( *b* ). 2. Another Secret of State unfolded by him, is the prospect he had of preferment in the Church ( *c* ). 3. He discovers his own Mock-behaviour in a Process before a Consistory of Prelates, where he appear'd to Answer for some personal Reflections in his *Reform'd Bishop* ; whereof one, he says, was so deeply Resented by him it pointed at, that he was mov'd out of pure Charity to write a consolatory Letter to alleviate his Grief, and prevent the Hanging

( *a* ) *The Elephant*, ( *b* ) *P. 17.* ( *c* ) *P. 18.*

himself

himself ( *a* ). 4. He tells, that a great Minister of State sent him a Letter of Advice, not to Appeal from the Bishops either to King or Council, or to the Duke of York then at *Edinburgh*: Assuring him, that ( tho the Bishops, for their Reputation, behov'd to make a Fashion of Deposition ) the Sentence should not last above Twenty Days ( *b* ). 5. He tells of a Resolution he took up to seek a Settlement in the Church of *England*: From which he was diverted against his will by the Forwardness of the Bishops to Repone him, and his Royal Highness Commands, who, upon some Accounts, would have him stay longer in this Church ( *c* ).

We have spoken already of the Parsons Carriage before the Council of Bishops; And examin'd the Tenure and Motive of his Consolatory Letter; And shall, by and by, have Occasion to shew, that his not getting Ecclesiastical Preferment was not for want of seeking after it by Means and Ways. Whether that great Statesman, who assured the Parson, that his Deposition was intended but as a Sham, was Serious upon the Head, or only design'd to Banter him; Or whether any such Assurance was truly given, may best be inferred from the Pennance he suffered, and the low Submission he was forc'd to, before the Governours of the Church would be induc'd to take off the Sentence. He should have spared to Boast of the Favours received from the Duke

of *York*, for fear of Reviving the old Report, that his Royal Highness allowed him some Countenance for that he was suspect of Popery. And tho he had then gone to *England*, as was given out, I suppose, the Church of *Scotlands* Loss would have been no greater, through the want of such a Deserter, than the Advantage of the *English* Church by such a Profelyte, that is, very inconsiderable.

As to the I. *Arcanum* I shall leave it to those concern'd, to reason with this Melancholly Divine, (a) in the Matter of his slighted Advice given to the Arch-Bishops. And shall let such as know the Mans Worth better than I do, lament the Churches Loss through his want of an Occasion to perform that Hypothetical ( I had almost said Hypocritical ) Vow made by him, when *Conge D'essires* were a dealing. But, I hope, he who design'd for his own Use no more of the Revenue of a Bishoprick ( when he should get it ) than Family-Maintenance, has been proportionally Charitable in the Inferior State of a Parson. Otherwise, such a Religious Promise of an Impatient Candidate for a Mitre, may, without Breach of Charity, be presumed no less Brittle, than was that of the Fellow in a Storm at Sea, that Vowed to St. *Christopher* a Wax Candle as big as the Mast of the Ship. if ever he got safe ashore again, when, mean time, he

( a ) The Parson prosecuted the Study of Physick ay till he was inform'd of his Fathers dying Advice, that such an Employment would be uneasy to one of a Melancholly Temper, Pag. 70.

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secretly intended, in the Event of his Safety, to Honour the Saint with no better Oblation, than an ordinary Tallow Candle. And however Sincere in the Matter this Votary might have been, since he adjected so uncertain a Term to the performance of his Hallowed Resolution, and required so good a Consideration for it; Was he not Presumptuous to compare it with Holy *David's* Design to build God's House ( a ) ?

But since the Parsons Modesty will not allow him to tell us but of one Vow: I shall mention the rest of those Sacred Meditations and Vows made to the most High God by him, when he was informed, That ( through the Mediation of *D L. M H. M A. E D. E K. V A.* ) His Royal Highness was inclined to prefer him to the Bishoprick of *Aberdeen*. 1. He would set apart some Days for Prayer, and would Petition God in particular, That if another would Officiat in such a Post to better purpose than himself, Providence would put a Stop to the Design of his great Friends, and not permit his own Heart to undertake the same. 2. Supposing the peremptory Order of his Prince, & his own Inclination to be Bishopped, as the Consequent of that Address to the Throne of Grace, The Chapter of *Aberdeen* should be punctually conven'd at his Election. And the Money in use to be imployed upon the Consecration Feast should be distributed amongst the Poor, that he might have many *Pia Suffragia* for

the Happiness of his future Administration.  
 3. He would hasten home to his weighty Charge after his Consecration, having first desired his Royal Highness to Advise some Bishops, who stay too long in the *Metropolis*, to make their respective Dioceses their Element and Center. 4. But before his Return from the Consecration, he would take Course for the Re-edifying of the demolished Bridge of *Moniwbigh*: And, in Obedience to the Gospel Precepts, he would make a Visit to his Implacable Enemy the B. of E. and to his other Enemy L. E. and desire to be reconciled with <sup>as</sup> them. 5. He would not forget, in that Elevation, to Pray Seven Times a Day as formerly; And to give more every Lord's Day, and at the Communion, to the Poor, than formerly. 6. He would never appear Angry again, and seldom Merry. And when, at any time, he found his Choler to rise, he would repeat the *Greek Alphabet*, or remove a little from the Company upon some other Pretence. 7. In Imitation of *Titus Vespasian*, no Body should go away from his Presence with a sore Heart. 8. He would speak but little, and that with great Deliberation. 9. To continue his old Method of Family Worship (whatever Company be in the House) by causing his Chaplain, a Grave and Pious Youth, Read to all the Family precisely, at Nine a Clock in the Morning, and at Seven a Clock at Night, a Chapter of the Old Testament, then Two Psalms, with a Chapter of the New Testament, and concluding with Prayer

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Prayer himself, unless he were Indispos'd.  
 In which Case, he would suffer the Chaplain,  
 or some other Presbyter that may be present,  
 to Officiate. 10. The Scriptures should be  
 read in the Church before Sermon, and he  
 would solemnly pronounce the Decalogue,  
 which is the *Materia Faciendorum*, with the  
 Apostolick Creed, which is *Materia Credendorum*,  
 and would exhort the People to stand up  
 thereat, and at the Time of Solemn Praise,  
 especially when the Doxology is sung. To  
 put themselves also in a Reverend Posture the  
 Time of Prayer, and to hear Gods Word with  
 discovered Heads. 11. To Preach every  
 Lords Day, whether at Home or Abroad,  
 when he is in Health; Unless it be found  
 convenient to experiment the Gift of one with-  
 in his Charge, and to take Occasion, now and  
 then, to hear such Incumbents as are com-  
 plained upon, as to their Gift of Preaching,  
 by coming half an Hour before the Preaching  
 begin, lest his entering the Church after Ser-  
 mon is begun fill a Man naturally Bashful with  
 Confusion. 12. The Holy Eucharist should  
 be Celebrated Thrice every Year in the Ca-  
 thedral, viz. On the Anniversaries of the  
 Nativity, Passion, and Resurrection of our  
 Blessed Saviour: And he would distribute  
 the Sacred Symbols out of his own Hand to  
 all the Communicants, who should be either  
 Kneeling or Standing all the time they are at  
 that Holy Table. 13. That never a Day should  
 pass over his Head, without doing some  
Good to his Neighbour. And seeing God had  
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blessed



blessed him with some Skill in Medicine, he would administer his Advice and furnish Drugs to the Poor upon his own Expence, and Kitchin Physick too out of his own Store. 14. That he would eat but one Dish of Meat at a Meal, and that without any Superfluity of Sauces or Expence. And neither Fish nor Flesh should be provided for the Family at Night, but the *Reliquiæ Meridianæ* serve for Supper. Nor any Flesh be tasted on *Friday*, which was to be set apart for privat Devotion, as the whole Passion Week, except the Lords Day. *Friday, Munday* and *Wednesday*, were to be thus observed all the time of Lent: Because the Approach of *Prima senectus* would scare him from the rigid observation of the whole time of Lent in conformity to the Antient Church. 15. He would have no Superfluous Servants. And all his Family should be clothed with that which is made by the Females therein, and no Wine or Brandy should be Drunk in his House, but only Strong Waters distilled by his Wife. 16. That his Table should be patent to all Civil Strangers. And if Persons of any tolerable Fashion come to his House in the Forenoon upon any Day in the Week except the Sixth, he would invite them very earnestly to stay and Dine with him. A sufficient Quantity of Victual should be appointed for a Charitable Deal Twice a Week to the Poor belonging to the Cathedral, ( beside extraordinary Supplicants ) and the ordinary Poor in the Parish should receive their Dinner within the House on *Christmas* Day  
 over



over and above some *Congiarium* in Money ; And something be sent to those who are not able to travel. 17. Some Honest Ministers Sons, one out of every Presbytery at least, should be daily entertained at his Table freely, in order to their Education at Schools of Philosophy and Theology, whose Parents, in regard of a Numerous Family, and small yearly *Intrado*, are not able to afford them a liberal Education ; as also the Sons of some Noblemen and Gentlemen, whose Parents are not *in bonis* to entertain them according to their Descent, who, by such an Ingenuous Education at the Diocesans Table, might prove a fit Seminary for the Ministry : And the Gravest and Discreetest of them should be now and then imployed to Officiat for the Chaplain, by reading the Morning and Evening Liturgy. 18. That he would not give any Order for privat Marriages without very relevant Reasons, and Testificats from the Ministers and Elders of the respective Parishes where the Parties live, & he would never finger a Farthing of the money exacted on that account, but appoint it to be collected for Pious Uses, and distributed by Advice of the Synod. 19. He would use more than ordinary Caution in Licensing of young Men to Preach, and in the Admission of Ministers to particular Churches. 20. He would peruse all the Presbytery Books before the down-sitting of the Synod, and would open the Synod by a Sermon in the Cathedral himself, if in Health. Would repress all Drollery and

Reflections, as ill becoming a Society of Christians, and far less an Assembly of Divines. He would keep up his Authority in publick, but would converse in private with the Brethren, as if all were Bishops, or all Presbyters together, and invite them all to Dine with him on one of the three Days of the Synod. 21. He would visit the whole Diocese once a Year, and would be extremely exact in trying whether Ministers be in their Duty. He would stay all Night with the Minister visited by him, unless he be found very Criminal, and at his Removal would not, as other Bishops, leave large Drink-Money to the Servants, but would leave a Sum of Money proportionable to the Number of the Poor of the Parish, to be distributed among them by the Minister of the place. 22. That where Churches have not Silver Chalice, Vessels and Ewers for the Use of the Holy Sacraments, he would be at the half of the Expence of Furnishing these Sacred Utensils, if the Heretors, with the Ministers, and the rest of the Parish, would pay the other half. But the Sum destined by him to the foresaid Use, in the Case of a Famine in the Land, should be apply'd, during the Scarcity, to furnish Bread to the Poor. 23. He would cause erect two Monastries in the opposite Extremities of his Diocese, for Contemplative Souls, who aim at the Perfection of Christianity; The one for Males in the Northern Extremity, and the other for Women in the Southmost part. And would prescribe to these

these *Religieux* the best of the Rules of St. *Basil* and St. *Austin*, without any Vow of perpetual Celibacy. And he was confident, many Charitable Persons would contribute to indue these Houses with a competent Revenue. This is the Summ of the Parson of *Banchories* Thirty Five Vows, when he had a Bishoprick in View. For I have sometimes cast two into one, upon the Account of the Contingency of Matter.

P. 13. and 14. When this Man of Huff and Bluster impudently gives me the Lie for asserting a Truth, *viz.* That the Bishop of *Carlisle* approv'd of my mean Performance, and runs to the Fools Argument of Wagering upon it: He'll certainly run Mad, when I tell him, that the said Worthy Prelate hath since declar'd, That his first Sentiments of my Book are not, at all chang'd by his reading of the pretendedly Charitable Observations. But, at the same time, I joyn with the Parson, when he terms the Bishops favourable Character of my Book, a Synecdochical Compliment. For I am not so Vain, as to infer from thence, that one so Knowing and well Read, approv'd every thing that is in it. My Abilities are too narrow to plead an Exemption from Defects or Mistakes in Handling so Extensive a Subject, that had been hardly touch'd upon before. All I conclude, is only, that some do vastly excel others in Temper and good Breeding. However my Adversary is just in his Character of the said Bishop, if it were not an injury to that Eminent

nent Man to be cry'd up by one whose Master-piece is Fooling and Trifling.

Page 16. The Parson boldly disowns that ever he affected to be a Bishop; and pag. 18. says, *When a Noble Peer assur'd him of the first Vacant Bishoprick in Scotland, suppose it were the Primacy it self; His Answer was, That he desired only to be permitted to die in his Nest.* How consistent this Self-denied Man is with himself, may be gathered from two Letters he wrote to the then Bishop of Galloway, afterwards Arch-bishop of Glasgow. In one whereof (a) he solicited for the Bishoprick of the Isles, and withal to be allowed to keep the Parsonage of *Ranbory*; 'cause the Revenue of that Bishoprick would hardly quit the cost. His Motives were these. 1. That he might be in a capacity to serve his Sister against a Lord that oppress'd her in keeping up her Rent five Years. 2. That he might have freer access to the Lords of Session, for getting Justice done to her Brothers Children against the Son of their Bankrupt Creditor, who possess'd his Fathers Estate by a fraudulent conveyance without owning his Debt. 3. That the *cura animarum* was insupportable to his Spirit. And tho such a conjunction might aggravate his Burthen at first; He look'd upon it as a step to his Exoneration by the Primats future Favour. Not as if he Dream'd of some Rich Benefice, For he would prefer the Diocie of *Aberdeen*, tho not the most opulent in Scotland,

(a) Dated in anno 1675.



to any Station whatsoever in spite of the Proverb, *A Prophet bath not*, &c. Because he knew the several Interests of Clergy and People there. But wish'd the present Incumbent many happy Days: Tho acquainted by great Friends at Court of a design to Act something *ex hypothesi* ( there being some disproportion of Age betwixt Bishop Scougal and him. In the other Letter ( which clears his Liquorish Appetite after the See of *Aberdeen* ) he says, *Our Ordinary hath been very Sick of late, and I fear shall hardly set over this Winter, and without all peradventure that Person who by your Lordships indeavours ( and that by way of Prevention ) shall be gratified with that Vacancy, would think himself so infinitely oblig'd to his Benefactor, that it were impossible to expreß his Sentiment in Paper.* These Letters, as they testify, that the Parson was not so indifferent of a Bishoprick, as he pretends: So they afford five Observations. 1. That he understood not then so well the Evil of Pluralities and Non-residence, as afterwards when he declaimed (a) so much against them. 2. That his Inducements to be a Bishop favoured too much of carnality and Worldliness. 3. That he had but a very gross Notion of the Office of a Bishop, when he thought it intituled him to a Benefice *sine cura*. As if forsooth the Pastoral Staff were only design'd for the Bishops support, without respect to any Persons under

(a) The Reformed Bishop, *Pag*, 107. 108, 109, 110, 111, 112.

his Inspection. 4. That he was too much upon the catch and over diligent in pursuit of a Bishoprick, without Regard to his own Rule (a), when he cou'd not have patience to wait till a fair Vacancy by the Death of the Incumbent (b), an old Man, and none of the worst of Bishops: But had the confidence to seek it secured to himself by Prevention, and *ex hypothesi*. To say no more on't, let the Reader Judge how near a Kin his Method of proceeding is to the crime of *Ambitus*, and to the abominable Practice of the *Gratis expectativa* in the Church of Rome. 5. That he passionatly desired to be Associat with those whom in his *Reformed Bishop* (c) he seems to disdain to be of the same Order, or to draw in the same Yoke with, as being guilty of so many Disorders, and as having cast off the Yoke of Holy Jesus. Whence we may rationally infer, that, *If he had been Bishop of Aberdeen, his Book had ne're been seen*. Yea, the Parson is so far in the wrong to refuse that he desired to be Bishopped; That he hath ever been casting about how to get into the Government of the Church, since the time he thought himself *Par negotio*, and that was very early. He at first made his Court to a great Minister of State, who for a while humour'd his Weakness with some vain Hopes. He ply'd also the Topping Bishops with fauning Addresses and servile compliances in order to gain his

(a) *Ibid.* pag. 57. (b) Bishop Scougal. (c) pag. 153,

point. But at length his patience being quite exhausted with dancing Attendance in the ordinary Method of an Expectant; He put in Practice that Lesson of King *James VI.* who us'd to say, that the way to be made a Bishop was to speak against them: and Essay'd to climb the Brae of Preferment by Satyrizing his Ecclesiastical Governours, in that Book called *The Reformed Bishop*. Which he sent to *England* to be Printed, partly to get some Divines there to Recommend and Patronize it, partly because he knew that none durst Print it in *Scotland*. The Admonition to the Reader was expressly Order'd by him to be dated *pridie Calendas Aprilis anno 1679*; altho the Papers came not from *Aberdeen* till about the end of *May*. No doubt industriously to cover from the World his knowledge of the Primates Murther, which happen'd on the third of *May*: That it might not be thought that he design'd to Reflect upon the Dead. And perhaps that himself might be cry'd up for a Prophet for Threatning that Prelat with a tragical end (a). Which seems the more probable that we find him (b) pretending to a Prophetick Spirit, and boasting that he foretold the downfall of Episcopal Government before it came to pass. The *Reformed Bishop* being privately Printed, and as many of the Copies Sold and dispers'd in *England* as could be got off, the rest were transmitted to *Scot-*

(a) *Reformed Bishop*, pag. 238. 239. (b) Pag. 17. and 63.

land, where they were seiz'd and taken out of the Custom-house of *Leith* by Order of the Privy Council.

Pag. 17. The Parson would seem to admire the Primitive Bishops, and Pag. 60, he goes about to depreciate those in his own time. But there is ground to think from the Analogy of his Life, that he does so from no better Principle, than some with us do serve Heir to their Grand-fathers, passing by their Fathers.

Pag. 21. He snarles against the Bishop of *Sarum*, Mr. *Selden*, Sir *Thomas Hope* and *Milton*. whom he is pleas'd to call the great Hero's of my Book: But dares not to speak his Mind, except against the last, more distinctly than by applying the Character of *Homo magnæ Eruditionis, sed majoris nequitie* to more than one of them. We should find this *Prima Regula morum* would be, less apt to censure others, if he understood the import of the Spanish Proverb, *The Inhabitants of Glass-houses should throw no Stones*. For the Truth is, he wants not his own visible failings more than other Men: And therefore should be setting Matters Right at Home, when he is finding fault with others.

Pag. 27. The Parson in his *Charitable Observations*, having carped at my speaking of five Orders of *Mendicants*, as if the *Trinity Friars* or *Matburins* had been the *Fratres Misericordie*, and not reckon'd in the begging Order: I shewed in my *Remarks* (a), not only

(a) Pag. 8.



that the *Trinity Friars* and these *Brethren of Charity* were distinct Orders, and that the former were *Mendicants*, but even that all Friars were such. My Adversary doth now mince the Matter, alledging precariously, That the Canon Law approv'd only of four of the many Orders of *Mendicants*; and that my asserting all Friars to be Beggars, by their Institution, having nothing either in Property or in Common, is equally Remov'd from Truth and Sense. Because the want of Property infers things to be common; and the Monks kept within their Convents, having all things in common. Which, as the Inference is bad, argues his Ignorance of the ordinary Distinction betwixt Monks and Friars, viz. that the former, had all things in common, whereas the latter had neither Property nor Commonalty.

*Ibid.* This Hyper-canonical Divine promises to make it appear that I never read one Word of the Canon Law: But doth no more towards it, than telling the Reader that he verily believes so, because I look upon the Canon Law as black Popery (a). I might with as good Reason alledge that he never read the Gospels, since these breathe another kind of Spirit than he seems to be of. But let no Man undertake for more than he is able to make good. For I have read Popery and Nonsense too: Witness my perusal of the *Parson of Banckories Writings*.

Pag. 29. Altho it were true what the Parson says, that he could Name half a Dozen of Missionaries introduc'd by their Mathematical Instruments to the Tartarian Princes of *China*; is that a ground of Exception against me for asserting (a) that the Missionaries in *Turkey, Persia, Georgia, Africa, East Indies, Congo, &c.* ordinarily introduce themselves under the Character of Physicians? But see more of this in my *Remarks* (b). Whence it is sufficiently evident that my Adversary is in quest of something else than the Truth, and has a Brow for the most impudent Assertion.

*Ibid.* He supernicely distinguishes betwixt Active and Passive Suiters. And will not let it be said that *Charles V* invited the Hospitalers to *Malta*; But that it was upon their Importunity he allowed them to possess that Isle. Altho he produceth no better Authority for what he advanceth than his own *av[er]sion*: And Historians relate that the Emperor dealt with these Knights to set up in *Malta*, where they might be a Fence to Christendom from the Insults of Infidels (c).

Pag. 30. He alledges that I should have cited *D. Forbes* more faithfully than to Father upon him an Insinuation, that Patronage was introduc'd *Refrigescente vera pietate*: As if that Zealous Soul did only there take occasion to inveigh against that great abuse of Patro-

(a) Treatise of Church Lands and Tithes, Pag. 16.  
 (b) Pag. 9. (c) *Hospinian de Origine & Progressu Monachatus*  
 Lib. 5. Cap. 19.

nages to Sacrilege and Simony. This is either a swatch of unparallel'd Disigenuity, or an Argument that the Parson never read the place pointed at in that Learned Mans Book (a): For there is *ne vel* *ypo* in the whole Chapter touching the Sacrilegious or Simoniacal abuse of Patronage. So, the Reader may Judge, whether my Adversary, or I, be injurious to D. Forbes.

Pag. 31. The Parson Labours to account for his Observation, that Patronages were in use some centuries of Years before the Ambition of Boniface III, in conformity to an approv'd maxim of the Canon Law: As if forsooth that imported no more than that the Antient Right of Patronage was approv'd by that Law. And pretends to run me down for saying that the Canon Law commenc'd but under Pope Gregory 7, who Reigned not till a matter of 467 Years after Boniface. But most unjustly. For, as G. V. Mastricht (b) Observes, *Canones perdiderunt nomen, atq; illud juris Canonici adsumpserunt*, from the time that Gregory 7 alias Hildebrand establisher of the Papal Power emitted his *Dictatus*. He incurs a Self-contradiction, when he says that the *Decretum Gratiani* was intituled the Canon Law near 100 Years before the *Decretalia* emitted by Pope Gregory 9, which are first in Order, saw the Light. Nor was that Gregory, the first

(a) *Theol. Moral. Lib. 8. Part 2. Cap. 3. §. 3. de jure Patronatus.* (b) *Hist. juris Ecclesiast. & Civil. N. Marg. 259.*

Publisher of the Decretals : For only the sixth Collection of 'em was made by his Order. These Mistakes would be more Excusable in another than in him, who would have us believe that he read the Civil and Canon Law to so good purpose, that he intended to commence Doctor of both ( *a* ).

P. 33. I think strange that such an old Reader as the Parson is, could not read to a point : as his Observation on that Passage in my Book concerning B. *Lauder's* finishing and Adorning the Church of *Dunkeld* discovers. But it is incorrigible dulness not to understand his Error, after the Lesson given him in my Remarks ( *b* ).

P. 35. He deserves Hood and Bells for calling a Commission of Parliament an Inferiour Judicatory.

*Ibid.* & P. 36. 37, 38. This second Edition of the Parsons Commendation of a monastick Life, containing a Reply to my Reasons against it, doth but convince the World how gravely he can trifle. But it is no wonder to see him such an Admirer of Monachism, who vowed ( *c* ) when he shall have the good Fortune to be made B. of *Aberdeen*, to cause build a Religious House for Men in the Northern Extremity of his Diocese, and one for Women in the most Southern part thereof. Whereby he seem'd to Testify a greater Affection to the Females than to the

( *a* ) P. 71. ( *b* ) P. 14. ( *c* ) *Vid. supra the Parsons 23 Vow.*



Males ; since the Nunnery was to be nearest to his own Palace. Altho I dare not say that the good man had any By-ends when he dispens'd with the taking of the Vow of Chastity by these *Religieux*.

P. 40. The Parson will not allow either *Charles the Great*, or his Father *Pepin* to have first established the payment of Tithes in *France* : and adduceth *P. Emilius, Mezeray* and *de Serres*, as Vouchers of a more ancient Establishment there. He offers likewise to prove out of *Speed, Baker, Hollingshed* and *S. Daniel*, that *K. Alfred* was not the first who past a Law for Exacting of Tithes in *England*. But it seems he hath cited these Historians at Random : For none of 'em contain any thing to his purpose. Yea, *Mezeray* speaks not of Tithes as become obligatory in *France* till *Charlemain's* time : and so little favours the Divine Right of them, that he thinks they were at first, only a Duty levied by the Temporal Lords from their Tenants. As to the payment of Tithes in *England*, he must be a wonderful Historical Chymist, who can shew Law for it before *K. Alfred's* Reign, out of *Baker's Chronicle*, where there is no such early mention of Tithes. And all that we find in these other *English Writers*, is but an overly Passage concerning *Ethelwolph's* suspected Charter discharging Church-lands, and Tithes of all Tribute or Taxes.

P. 41. The Parson storms against me for Asserting that the *Hunns, Goths* and *Vandals* did ~~over~~ *run Europe* in *Justinian's* time : as if ~~that~~ *that*

that disagreed with his glorious Attributes of *Gothicus Vandalicus*, &c. whereas the true Reason of these Titles was, because he put a stop to the Incurfions and Victories of the said Barbarous Nations, and recovered *Italy* and *Africk* out of their Hands: But when I cited S. H. *Spelman's* Authority for bearing me out in my Assertion, it is strange Impudence to reason against a Matter of Fact, and alledge that I spell him Backward, because the Parson mistakes *Procopius*. Whose account of *Justinian's* Success against the Barbarians, is very consistent with their preceeding Victories related by *Spelman*.

P. 42, 43. The Parson doth ignorantly, if not disingenuously strain to vindicate an Absurdity broach'd by himself, viz. that the Pandects comprehend the Imperial Constitutions, and shew *Justinian's* mighty concern for the Privilege of the Catholick Church. But indeavouring to get out of this Difficulty, he runs himself deeper in the Mire, where he must ly for ever, unless the Reader be so civil as to take a *Plebiscitum* off his hands for an Imperial Constitution, and believe, in spite of Truth and Sense, not only that there are Edicts of *Justinian* extant in the *Theodosian Code* that was compiled 92 years before his accession to the Empire; But also that the Collection made by that Emperors Order, goeth under the Name of *Theodosian*: Absurdities so gross that they may be felt. Had this Law-jobbing Parson but read the *second Title* of the first Book of *Justinian's Institutions*,  
ons,

ons, ( though he had not, as we are told ( a ), read so much civil Law as in his opinion was sufficient to commence Doctor with ) he would know better the Difference betwixt *Lex*, *Plebisctum*, and *Constitutio Principis* in the Roman Law, than to say that either *L. Falcidia*, or *L. Papia* were Imperial Constitutions. And the §. 5, and 6, of the Preface to the Institutions will shew, that this *Transfuga in aliena castra* mistakes when he calleth these an Epitom of the Digests.

P. 44. He is angry that I should have said that he but licked up the Vomit of some who had written against *Selden*. I shall now be so just to him, as freely to owne that I cannot charge him as a Plagiary in this last Pamphlet, but as a pure Original. For I'm perswaded he could find such Paltry Stuff in no other Author to borrow; and therefore behov'd to dig it out of the Quarry of his own prolifick invention.

P. 46. He Charges me with Tautology and Redundancy of Expression, for speaking of Tithes due *de jure divino*, even as to the proportion of a Tenth part: as if I might as well say a *Centesima* is due by paction *quoad* the Proportion of a Hundred part, which is *idem per idem*. But herein this Assuming and Magisterial old man, that despises all others as of a Lower Form, discovers that he hath not read, at least hath not considered the State of the Controversie betwixt the School-men and

the Generality of the Canonists. Which is, that the latter hold the Divine Right of Tithes, as to the precise *quota* of a Tenth part, and express it so: Whereas the former plead only that a competent Portion of the Annual Increase is due to the Clergy by Divine Right; which in different places is sometimes more, and sometimes less than the Tenth Part.

P. 50. He says, I tell an old Apologue Clownishly with a Superfluity of Words. Whether it be so, or not, let the Reader judge. But, at the same time, it sets the Parson of *Banchory* very ill, to quarrel any Mans Diction: Seing his own Stile is none of the best. Having given in my Remarks (a) some particular Swatches of his accustomed Oratory, it shall suffice, at present, to observe in the General, That if one should be at pains to set a Mark upon every piece of bad Grammar the Pamphlet is bloted with, few Lines on't could escape a Score.

P. 51. The Parson is in a great Pet, that I should have answered Three Sheets of Paper at least in so many Lines. And calls in for some Contribution-Wit from his former *Virtuosi*, to describe his Victory over Mr. *Seldens* Succedaneous Champion, as he terms me: Which is such a confounded Hodge Podge of Solemn Nonsense, as is more wisely contemned, than confuted.

P. 54, 55, 56. He indeavours to clear himself of Disrespect to our first Reformers, and



from the Tincture of Popish Principles. I shall only add to what is said in my Remarks (a) for presuming the contrary, That he not only vow'd to erect within his Bishoprick (when he got one) two Monastries for Contemplative Souls, who aim at the Perfection of Christianity; But also wrote some An<sup>i</sup> madversions upon that Confession of Faith penned by the Lords of the Congregation anno 1560, and ratify'd by the first Parliament of King James 6th anno 1567. Which he impugns as favouring of Blasphemy in some points, and as containing many Ambiguous, Obscure, and Unwary Expressions, not clearly grounded on the Word of God; Perverts the Sense of the Articles thereof by strained Glosses, pollutes them with Unsound Remarks, and considers the Penmen as Disloyal Persons.

P. 58. The Parson is resolved in *Dei Nomine* to extinguish some Fiery Darts of Calumny, viz. (as is afterward explained) The Imputation of Recanting meanly what he boasting-ly published (b), and of Celebrating the Funerals of a beloved Horse (c). Having already spoken to the Recantation-Business, it remains that we notice, how the Parson Apologizeth for the Burial of his Horse, and the bestowing an Intertainment upon those that assisted thereat. But I must first tell you, that as many false Instruments begin with the Preface, *In Dei Nomine*: So a pretended Saint

(a) Pag. 29. and 30. (b) Pag. 60. (c) Pag. 65.

is here found briskly Calumniating with the like Specious Introduction, under the pretence of clearing himself from Unjust Calumny. For Example, P. 61. and 62. He expresses his Ingratitude by Malicious *Innuendo's* against a *M. R. Prelate*, whom, in the Days of Yore, he so much depended on and confided in, that, on all Occasions, he Anatomiz'd his Breast to him *sub Sigillo Confessionis*; as the Person that had done him many good Offices, and by whose means he expected to rise to the much desired Station of a Bishop. Yea consider'd him as the *Primum Mobile* and best Friend in that Affair, and left to him, next to God, the Method of bringing the Design about. All which appearing from many of the Parsons Letters, compar'd with his Penitential Letter to the said Prelate, and two submissive Apologies made before the Council of Bishops, do abundantly demonstrate, how much the Parson is a Man of Contradiction, and how little any Body needs to be concerned at the Reproach of his Tongue or Pen. For he gratifies an Impotent Rage in the Fancy of Defaming another, when in truth he only Wounds his own Reputation. I proceed to consider the last Tokens of his Affection to the beloved Horse.

P. 65. He relates how, in his Return from Preaching a Preparation Sermon to the Holy Communion, having narrowly escaped Drowning by the Help of an old Horse, that to Admiration swim'd with him through the River *Dee*, when it was very Impetuous: His

Wife, Pag. 2.

Wife, from a grateful Resentment of the Steeds Fidelity, promised, that if he died in her Possession, the Dogs and Crows should never tear his Skin, and not long after chancing to break his Neck, she did, in Imple- ment of her Promise, cause some Fellows make a Hole in the Water side by way of Grave and put him therein: To whom she gave a Drink for their pains. Which Action ( tho no less innocent than the hiring of Men to lay a Carcase at the Root of an old Fruit Tree ) was misrepresented by his Enemies, as if he had conven'd his Friends and solemniz'd the Funerals of the Horse with a Glass of Wine. From this Relation I infer, 1. That the Interment of the poor Beast was a thing in it self less absurd, than the Parsons going about to justify it ( *a* ) from the Ex- amples of *Alexander* the Great who built a City in Memory of *Bucephalus*, and *Julius Caesar*, who erected a Monument over his extraordina- ry Horse, and the Man who caus'd make the *κνυροταφιον* or Sepulchre for his Dog. 2. That the Parsons Wife's Performance of her Promise will afford as agreeable Diversion, as the making of Vows by himself on another Occasion ( *b* ). 3. That it has been the Nib- bling at this beloved Horse's Heels by an Ill- natur'd Curr, which he declares ingenuously ( *c* ) sometimes troubled him more than the large Doze of Calumnies he hath been tryst- ed with in his time,

( *a* ) Pag. 66. ( *b* ) Pag. 17. & *supra*. ( *c* )  
Pag. 2.



I shall not offer any farther to vindicate what in my Book of Tithes, and Remarks on the Charitable Observations, is advanc'd concerning the Rise of Patronages, Alienation of Popish Benefices, *Jure Divinity* and Valuation of Tithes: Since that may satisfie any Impartial Reader of Common Sense. And it were but Trifling to Answer the idle *Desiderata* of others. Especially of one that is so full of himself, as to undervalue what our Eminent Lawyers have written upon the Head (a). Only I must tell the Superstitious Parson, That if the Tenth in Kind of our Annual Increase be *Jure Divini*, as he contends, the Heretors intrometting with the same by virtue of Tacks from the Ecclesiastical Titular, can no more excuse them from Sacrilege, than an Act of Valuation past by the Commission of Parliament could purge their Vicious Intromission: Tho he takes some pains to distinguish these Titles (b). Again, it is strange, that, when the Tithe-Duty was first claim'd under the Gospel, as only due by the *Mosaical* Law, it was not afterwards doubled according to the same Law. For a Divine Right could have been adduc'd for the one, as well as for the other.

The Parson, as Haughty as he is, expressly ownes his Mistake in saying, that Bishops could only set Tacks for Eighteen Years (c); Confesses, that I have proven against him, that few or no Tithes are paid to the

(a) Pag. 47, 48. (b) *Ibid.* (c) Pag. 58.



Church in *Italy*, and not many in *France* or *Spain* (a); and disclaims, tho something constrainedly his censuring Observation on a passage of my Book concerning *Regiam Majestatem* (b). In other things he tacitly acknowledges himself to have err'd, when without gain-saying he takes Reproof from me for his asserting that the *Mathurins* were termed the Order of Charity, or *Fratres Misericordiae* (c); That *Parsona* and not *Persona* is Latin for a Parson (d), That I mistook a Bishop of *Cathness* for a Bishop of *Orkney* (e), That Vicarage or small Tithes are unvaluable; that by the Act of Surrenders great Teinds in the Possession of Ecclesiasticks might have been valued, and the fifth part of the real Rent is payable to the Titular of the great Teind without consideration of the Vicarage (f). It had been advisable for him to have stood corrected also as to the other Faults I charg'd him with. *Ut secundas partes haberet modestiae qui primas non Poterat habere sapientiae* (g). Which would have sav'd me the trouble of correcting this Pamphlet, (as it deserves) with *Martials una Litura*.

The Appendix should have been Intituled, *Encomium Moriae*, as deserving that Inscription better than *Erasmus's* Book. For that here *Stultitia stulte Laudatur*. I content my self to observe as to the exhibited Inventory of the Parsons wonderful Learning, Gifts, and Virtues, 1. That Modesty is not an Article therein set down, and hath been justly omitted

(a) P. 48. (b). P. 39. (c) *Vid. Remarks*, p. 8 (d) *Ibid.* p. 18  
(e) *Ibid.* p. 19. (f) *Ibid.* p. 32. & 33. (g) *Augustin Epist.* 7.

( 42 )  
out of his Scutcheon: Since he was forc'd,  
under the cover of his own Domestick, to run  
Panegyricks upon himself. 2. That some will  
like themselves abundantly well in their own  
Glass, who will pass but indifferently with  
the World in publick. His setting up for an  
Astrologer (a), a Divine, a Lawyer, and Phy-  
sician (b), and what not? puts me in mind of  
the common Observation, *That a Man of many  
Trades, is seldom found to excell in any one.* He  
is at a great deal of pains (c) to clear himself  
of Intemperance, as if I had charg'd that Vice  
upon him, when I advise him *to content himself  
as formerly to retail some Stale Fests or second  
hand Stories over a Bottle of Ale.* I shall here  
for his comfort acknowledge, that I ascrib'd no  
more Intemperance to him by the cited Ex-  
pression, than is done to one by saying, *That  
he chats over a Dish of Coffee,* that is, Intem-  
perance of Language. Which he is never like  
to forbear: Since he vowed only to speak  
little and with great Deliberation, after his  
consecration (d). Of which now there is so  
small Hopes, that he is not so likely to be a  
Bishop, as to die *permissione Divina* in his privat  
Nest at *Banchory*.

Sir, The Parson of *Banchories* Reflections,  
being so extremely tedious; as the perusing of  
em from end to end without some Refreshment,  
would be infinitely more intolerable to a  
Learned Laconick, than *Guicciardin's* War of  
*Pisa* is said to have been; and being stufft with

(a) P. 44. (b) p. 70, 71. (c) p. 68, 69. (d) *vid. supra*,  
The Parsons 8 Vow.

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Malice, and withal as ludicrous, as expressions about *Tom Thumb* (a), a Sow-gelder (b), a Wisp in the Teind-house, the Cities Scavenger (c), *Robin-Hood* (d), &c. and many idle Tales can make them: I may justly determine the Fate of that Pamphlet, in the Words of the *Mock Poem*,

*They'll cherish it in every School,  
To be their Bibliotheca's Fool;  
When serious Reading Health doth spill,  
That they may Read and Laugh their fill.*

When you hear that this Pamphleter of a Parson doth yet continue to Preach, you'll certainly be apt to think, that either the latter part of *Hermogenes's* character, viz. in *Senectute puer*, a Boy with a Beard, is exemplified and drawn to the Life in him; or that in Imitation of some Northern Priests, he puts off the Ministerial Gravity with his Gown in the Pulpit after the Sabbath Sermons, in order to take his swing all the Week after; or that he deserves to be sent on an Errand to *S. Maturin*, as one whose understanding goeth now and then off the Hinges; unless his Wife will perform the good Office to him, that he advises mine to do to me (e). I shall therefore assume for once that solemn Air which my Reverend Adversary hath shaken off, and give him some serious and sound Advice to be consider'd in his next lucid Interval, or when he puts on his Sundays Face again.

(a) P. 35. (b) p. 37. (c) p. 44. (d) p. 46. (e) p. 57. & 58.  
*To cause Purge him, and Bleed him, and keep him some days solitary in a dark Room, and Feed him with a spare cooling Diet, and have a care to give him no strong Drink* L

*It is very unseemly for a Man of his character to offend so grossly both against the Rules of Decency and Civility, and the Laws of Christian Charity, as he hath done in his Reflections against me, by bringing Dirt from his own Door, to lay at mine. A Minister of the Gospel should mind his spiritual Employment, and not thrust himself needlessly into extraneous Business. How strange then is it to see a Man who Stiles himself a moderate Divine, so intemperate in his Tongue: Yea, one who is stepping by the course of Nature off the World, so busy in doing nothing, and trifling away his precious Minuts; when he has not only his own private Deportment, but even the care of a Flock to account for! Being so Drunk with Forraign Learning that he disturbs himself and others with his giddy Notions; He has reason to Pray ( as a Bishop of Ratisbone (a) is reported to have done some few Years before his Death ) That he may forget all his idle and prophane Learning, and mind only his spiritual Business.*

You need not think strange, Sir, how I came to see so many of the Parson of Banchories Letters, when they were all produced by way of Defence in a Council Process at his Instance against the Arch-bishop of Glasgow in the Year 1689, where the Defender was Absolv'd, and Extracted a Decreet of Absolviture. Nor is it any wonder that I should know something concerning those famous Vows made and disseminated by him, when he was gaping for a Bishoprick. I shall only add that, me fears, the length of this Epistle upon so Trifling a Subject, ( which I have Writ at your desire ) will make you Repent of putting me to the Trouble. But no Commands from you can be uneasy to

(a) Albertus Magnus.

Sir,

Your very humble Servant  
W. F.

Edinburgh 24 July  
1706.

POSTSCRIPT, If Mr. James Gordon Parson of Banchorie, or Mr. Andrew Simpson ( an abdicate Preacher, ) his Poet and Printer be the wisest Man: *Problema est.*